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NOTES AND DISCUSSIONS.

SONNET TO THE VENUS OF MILO.

O peerless marble! bold had been the thought,
 When thou in nature's formless grasp didst lie,
 That thou couldst thus breathe forth divinity,
 Olympian glory, grace, and majesty.
 A subtle spirit, he whose touch hath wrought
 Thee into being; one to whom the sky
 With blue abysses, ocean's symphony,
 Flood, forest, vale, declared harmoniously
 The gladsome reverence which nature felt
 For the great thoughts which pulsed within his soul.
 He was the monarch; she submissive knelt,
 And knew her glory was her lord's control.
 So must we kneel with reverence in thy sight;
 In thee the finite touched the Infinite!

B. E. S.

AMHERST, MASS.

EMANUEL HVALGREN'S SYSTEM.

[We have received, from the philosopher above named, a syllabus of his lecture on the "Being and Existence of God and the World." In Vol. VIII, p. 285, we have noticed his "Theocosmic System."—ED.]

A. THE IDEA SPIRIT: THE GODHEAD (ABSOLUTE FREEDOM).

Arguments for the Existence and Essence of God.

1. If God is not, He must have Freedom not to be. God is not; therefore He must have Freedom not to be.
2. If God is, He must have Freedom to be. God is; therefore He must have Freedom to be.
3. From this it follows that Freedom is the ground and condition for the non-being, as well as the existence, of God; and, consequently, higher than the common notion of God, whether as merely an unconscious *abstractum* or as self-consciousness (personality).

4. But, as not any notion can be higher than God, and Freedom is demonstrated to be the highest notion or principle, Freedom itself is God.

5. These arguments will, therefore, remain valid as long as the logical and mathematical laws of thought and nature are valid. And, if these should be suspended by a higher law, this, again, must have Freedom for its presupposition, and, consequently, be Freedom itself.

B. SPIRIT: THE WORLD (RELATIVE FREEDOM).

Arguments for the Existence and Essence of the World.

These resemble the foregoing, and, consequently, the World is in absolute Unity and Identity with Freedom.

EMANUEL HVALGREN.

WARBERG, SWEDEN, August 15, 1877.

NOTES ON HEGEL AND HIS CRITICS.

We cannot help believing in the reality of pure thought, Hegel argues, in the Encyclopædia, no matter how thoroughly we may have schooled ourselves in the Cartesian scepticism. The *will* to think purely is all that is required of the beginner at the outset of the logic. Though it prove itself identical with being, pure thought is always the logical *prius*. Because it is first, and because, as any logical beginning must be, it is immediate, it is best represented as objective—as something given, to be observed or *speculated*, rather than controlled or comprehended. Here, as being and as essence, it is the most real of all realities; in short, it is substance itself, in its most self-subsistent nature.

In the logic of notion pure thought becomes its own equipollent subject, constituting the world in which consciousness lives and moves, and hence is the most ideal of all ideas—now not merely metaphysical, but transcendent. It is pure thought which is latent and determining abstract, in Hegel's sense, through all the stages of the Phenomenology, and which becomes articulate and explicit in the Logic. Thus, as the Neo-Platonists said of the relation between the Old and New Testaments, so we may say of the Phenomenology and the Logic: In the first the last lies concealed; in the last the first stands revealed.